The Bombay Guardian.

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WEEKLY REVIEW.

—'Alone in the universe France to-day represents justice and right,' said M. Gambetta, January 1, to an enthusiastic audience of 50,000 Republicans. Before the expiry of that month, however, the Government of which M. Gambetta is a portion, has succumbed at Paris, and 500,000 men composing the garrison of that capital, have been added to the number of soldiers captured by the Germans. The gates of Paris are thrown open to the supplies of victuals which had been prepared for the famishing citizens. An armistice of three weeks has been agreed upon, that a Constituent Assembly may be elected. We cannot but trust that the war is over; though M. Gambetta seems not yet willing to vacate his sublime role of representing, 'alone in the universe,' justice and right.

—The Madras Cathedral is to have a peal of bells, the heaviest weighing one ton. We shall be glad to learn whether this suffices to awaken the people. It would take something still louder to waken the sleepers of Bombay.

—We hear that it has pleased God to bless the labours of William Taylor, the evangelist, at Lucknow and Cawnpore. A considerable number of the English-speaking population have turned to the Lord. He is now preaching at Shahjehanpore.

—The *Pioneer* was (we believe) one of the journals that loudly called upon the Government to prosecute its cotton experiments with a view to increased cotton culture. It now expresses fears that all hopes of the North West ever becoming a field for the production of first class or even second class cotton must be abandoned. It is very sad to think that at the very time when such vast numbers were perishing in Rajpootana from famine, Government was spending money in endeavouring to stimulate the growth of cotton in the adjoining Provinces. Because the American ports were once blockaded and Manchester could not get cotton enough it seems to be thought that the one great universal need of man is cotton, and that he is the true benefactor of his species who gets it cultivated where it was not. But for a good while there has been more cotton in the world than the world wants—and less grain. Cotton is a poor substitute for grain. We are told that it is an unwarrantable interference with free trade when protective duties are imposed; special encouragements given by Government to the culture of this or that plant, seem to us a more serious violation of this principle,—especially when these measures are taken at the instance and in the interests of certain manufacturers in a far off land.

—We had a shock of an earthquake in Bombay on the last evening of January, at nine o'clock or a little after. The shock was more distinctly felt in Gujarat, but was perceptible in Bombay to those who were at leisure to observe it. Our attention was drawn to it by the falling of a stick which we had placed against the wall, some time before; and some friends, in another part of the same building, felt a table shake at which they were sitting, the vibrations continuing for nearly two minutes, long enough at least to cause some speculation as to the cause; one suggesting 'spirits,' another that it might be an earthquake; others in Bombay observed it. The shock was also felt in the Deccan, at Malligaum. Here then was an area, some hundreds of miles in length and breadth, with a range of ghauts upon it, the whole shaken as one would shake a glass of water in his hand, and yet no damage was done that we have heard of, not one even of our thousands of wretchedly-built houses in Bombay thrown down. The immensity of the force is only equalled by the delicacy of the limitations placed upon it. How little we yet know of the internal currents that cause these shocks. By the by, is there no seismometer at the Colaba Observatory?

—The Annual Exhibition of the Free Church Mission Institution took place on Thursday afforded good evidence that no pains had been spared by the teachers to bring forward the pupils in their studies. Prizes were presented, and the chairman, J. Macfarlane, Esq., give some words of good advice to the pupils.

—We hope to publish next week the conclusion of the series entitled, "Conversations between a Brahmist and his Friend."

—Dr. Chever, in his recent work on Indian Medical Jurisprudence, brings forward some authorities to show that *suttee* was devised by Brahmins as a means of self-protection from their wives. One of these citations is as follows:—

"It is reported that, before the Brahmins invented this law, poison was so well-known and practised, that the least quarrel that happened between a married couple cost the husband his life, and this law put a great stop to it; and now custom so far prevails that, if any faint-hearted lady has not courage enough to accompany her spouse to the other world, she is forthwith shaved and degraded, and obliged to serve all her husband's family in all kinds of drudgery."

What was it that made Brahminical husbands particularly liable to be poisoned by their wives? It was the fact that they treated them (as they to this day are too much disposed to treat them) as slaves rather than as wives. They ruled them with such an iron hand and made their lives so wretched that they naturally trembled lest these unhappy and much-injured creatures should mix poison with their food. They would not allow their wives to sit with them at one table, and eat out of the same dish; so the opportunity for poisoning was ever present and the stimulous to it seldom absent; hence the necessity of decreeing that the wife must die with her husband.

We recently referred to the Indian Home Mission to the Sonthals as one of the few Missionary Institutions that are supported entirely from funds raised in India, and unconnected with any kindred society in Europe or other foreign country. One of the Missionaries attached to this very interesting Society, the Rev. H. P. Boerresen, has been in Bombay for the past fortnight collecting funds for the service of the present year. He has made numerous personal applications, explaining to those whom he has visited the object of his Mission, and imparting information on a subject with which many in Bombay had been previously unacquainted, and now that he is about to leave this city he has asked us to convey to the community his grateful thanks for the general courtesy with which he has been received, and for the liberality that has enabled him to realize a sum of Rs. 946 in this Presidency Town. Mr. Boerresen is now about to visit Poona and Nagpore before returning to the N. W. Provinces and Bengal, and we trust that the Lord in whose work he is engaged will open the way for his reception at those places. The amount required for a year's ordinary expenses is estimated at Rs. 6,000, and of this sum about half has already been received within the past two months in Calcutta, Allahabad, and Bombay; and this is irrespective of the very liberal consideration that has been shown by the E. I. R. and the G. I. P. Railway Companies, who have very kindly allowed Mr. Boerresen a free pass to travel on any of their lines up and down during the present year, 1871.

As there may be many friends to missions in Bombay, whom Mr. B. may have inadvertently omitted to call upon, and others in the districts to which he cannot proceed, we shall be happy to receive the donations of such as may desire to contribute, and convey them to the Agents of the Society.

One fact has interested us not a little in this connection. A single Native Christian family in Calcutta has contributed to the support of this Mission between Rs. 3,000 and Rs. 4,000. It is, doubtless, a wealthy family, but the liberality may none the less be taken note of at a moment when the leading organ of the Brahmo Somajists goes out of its way to speak disparagingly of Native Christians. What doubtless commended this Mission to the special sympathy of these Native Christian gentlemen, was the fact that it relies solely upon aid received in this country.

Dr. Littledale, the Ritualist, has written a book entitled "The Two Religions," and intended to show the superiority of Catholicism over Protestantism. Professor Maurice

has written a letter to the *Spectator* about it. He says:

"Protestantism is described as the religion of Individualism, built on private judgments, without a creed, without morals, without worship, essentially centrifugal and destructive. Catholicism is the reverse of Protestantism, a divine system,—a system of solidarity, a setting forth of a kingdom "which is a real entity," which has "positive laws," "definite relations," these laws and relations being called Dogma and Discipline. To deliver the young men of Oxford from the Protestant system, to establish them in the Catholic system, is the purpose of Dr. Littledale's lecture. The battle is, whether Theology dwells in certain dogmatical statements, or whether it testifies of a God who is actually guiding his creatures by ways most various to a knowledge of himself. If theology means dogmas (dogmas *plus* discipline, since Dr. Littledale prefers to put it so), then, beyond all doubt, the experiments of men which indicate that they are seeking after God and have a need of him, must be all treated as Dr. Littledale has treated them. His doctrine is this: that we have got all the knowledge in a System; that priests can impart as much of it as is good for us; that our questionings are profane, and ought to be suppressed. If the other position is true, every such experiment has an awfulness and a divinity in it; a believer in God will feel that in crushing it, whatever form it may take, he would be fighting against him; the more he confesses that there is a Truth, to know which is everlasting life, the more blasphemous such an attempt must appear to him. Whenever he is betrayed into it, as he will continually be by his own arrogance and distrust, he will feel that he has committed a sin which he must confess, and of which he must repent. Dr. Littledale has helped to deepen in me the conviction of these truths, to show me what need a real Catholic Faith has of a real Protestant Individuality,—how false mere Catholicism and mere Individualism must be; for that service I heartily thank him."

THE *Indian Mirror* says:

"Whenever a temperance movement has been attempted in this country, all classes of the people have despaired of its success on the ground that Government would never abandon such a prolific source of revenue, but on the contrary legislate for the further expansion of the traffic, and thus throw back the reformation still further. Though the letter above-quoted distinctly shows the views of Government, the general conduct of Abkarree subordinates, added to the indiscreet zeal of certain superior officers in lauding such subordinates as have endeavoured to expand the traffic successfully, has impressed all classes of the people with the belief that Government really looks more to its revenue, than to the morals and prosperity of its subjects."

Government must give some better proof of the sincerity of its desire to hinder the spread of intemperance, than is afforded by the occasional expression of that desire in words that cost nothing, and that really mean nothing when the machinery employed by it so manifestly tends to multiply liquor-shops throughout the country. Let there be such restrictions put upon the Abkarree traffic as shall tend to its repression; even though the repression be at first slight, and very gradually augmented, still we shall hail it as a token of sincerity not to be gainsaid. We have more than once expressed ourselves in favour of a bill permissively prohibitive; that is, a bill allowing the people of a town, or village, to determine by vote whether grog shops may be established or shall be prohibited within their confines. We should favour such a bill in England; but the difficulties there are far greater than they would be here, for the reason that the evil to be combated is there in its maturity, here in its infancy.

THE *Times of India Calendar and Directory* is well fitted to sustain the reputation gained by preceding volumes. The motto of those concerned in getting it up seems to be, Let us go on unto perfection,—a good rule in all good things; for when we fancy we have attained perfection and lay on our oars, we are sure to drift back. We have not read the 800 pp. of this handsomely printed volume, and are not prepared to say that it is free from errors; it would be a strange book in this fallible world, if it were; but we believe that no pains have been spared to give it correctness and render it reliable. We cordially commend it therefore to all who are interested in Bombay, its people and things, its institutions and destitutions, its efficiencies and deficiencies.

WE much regret to hear of the death of the Rev. Dr. Ogilvie, missionary of the church of Scotland at Calcutta. The following appreciative notice is from the *Englishman*:—

"It is with great regret that we record the death of the Rev. Dr. Ogilvie, of the General Assembly of Scotland's Institution, which occured at Penang on the 25th December. It is believed that Dr. Ogilvie caught a malarious fever at Patna whilst there during the Doorga Poojah holidays, which compelled him to proceed to Penang, and which was ultimately the cause of his death, leaving a widow and five children in Scotland to mourn his loss.

"Dr. Ogilvie arrived in this country in January 1845, engaged as a missionary of the Church of Scotland, stopping at first at Madras. After a year's residence there he was transferred to Calcutta, where he re-opened the General Assembly's Institution, which had been closed after the great separation of the Free Kirk in 1843. For twenty-five years, as Principal of this Institution, he has presided over it with ability and success, and placed it in the high position it now occupies.

"Of a mild and retiring character, he was seldom before the public, but his merits were known to not a few of this community. He was beloved by all who had the pleasure of knowing him. He was one of the first who was made a Fellow of the University of Calcutta, and was appointed three times to its Syndicate; and he held that office at the time of his decease.

"In 1847 the degree of Doctor of Divinity was conferred upon him by the University of Aberdeen, where he was remembered as a distinguished student. Dr. Ogilvie was little more than fifty years of age, and his loss to the Mission of the Church of Scotland will not easily be repaired, nor will his memory soon perish from among those who knew him and loved him, his brethren, whether Christians or Hindoos."

The *Indian Mirror* says:—

—"Dr. Ogilvie's name was indentical with the history of his mission. Any one who has watched his career during the last quarter of a century, will have marked the exemplary patience and noble piety with which he always endeavoured to carry out, almost single-handed, the noble aims of his mission. With this he combined a rare modesty, an admirable sagacity, an unbounded learning, such as did not fail to make his name a household word with many. The high esteem with which he was held by our countrymen, for the part he always took in the question of native improvement and education, was only commensurate with the zeal and prudence with which he strove to fulfil the varied purposes of his life. It is by no means easy to supply the place of such a one at this time of the day. By his death, the native community have lost a sincere and an honest friend, the missionary body a zealous and well-tried servant, and the University a valuable and learned coadjutor."

THE Brahmists of Calcutta experienced a disappointment in the celebration of their forty-first anniversary. In the hope of healing the schism which has existed for some years, they invited the leader of the original body, Baboo Debendro Nath Tagore, to open the services, and he consented. The *Mirror* says:

"The eager hearts of the many hundreds who composed the congregation of the *Mandir* bounded with gladness as they assembled early, and saw the grand figure of the patriarch of the Brahmo Somaj seated on the marble pulpit, ready to open the proceedings of the sacred festival. The reunion of the whole Brahmo community appeared to be at hand, the dear reminiscences of the good old times, when the Brahmo Somaj knew neither schism nor difference, started up in many a fond heart; the mind travelled back into the peaceful past, and for a time people seemed to forget whether they were in the old Somaj or in the new. But the delicious dream was not to last long. Somehow or other Baboo Debendro Nath began to wander and stumble in the service; he spoke as if under much effort and constraint, till in the course of his sermon, he suddenly departed altogether from his subject, which was the 'Love of God,' and fell to vilify Christ and Christianity in the most intemperate language. He first thanked and then attacked Baboo Keshub Chunder Sen for his supposed Christian tendencies, and stooped even so far as to stigmatize the newly built steeple of the *Mandir* as the 'Terror of Christ!'"

We do not understand the last expression; perhaps the word 'terror' is a misprint for 'tower.' Evidently the breach was not much healed by this discourse. The eclectic spirit of the younger body does not allow of attacks upon Christians more than upon others.

There were established last year 26 Somajes; in the previous year, 15.

—THE Annual Meeting of the Bombay Auxiliary Bible Society will be held in the Durbar-room, Town Hall, Tuesday next, at 5 P.M. The Rev. J. S. S. Robertson, President of the Society, will occupy the chair. Friends are invited to attend.

—The Annual Meeting of the friends of the Free Church Mission in Bombay will be held in the Free Church, Esplanade, on Wednesday, the 8th instant, at 5 P.M. The Rev. J. G. Cooper of Nagpore, and the Rev. Narayan Sheshadri are expected to take part in the meeting.

—WE understand that a motion in favour of the proposed union between the Free and the U. P. Churches in Scotland, will be brought forward in the Free Church Presbytery of Bombay next week.

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SATURDAY, FEBRUARY 4, 1871.

WALKING WITH GOD.

A strange old world must that have been, the antediluvian world, and it might seem doubtful at first whether any features common to that world and ours, any points of sympathetic contact, could be found. The single fact of a longevity ten times as great as ours, supposes many altered conditions of life. What its climatic or geographical features were we cannot tell; the earth is said to have been standing in the water and out of the water; this taken in connection with the deluge that ended that dispensation, may indicate something quite different from the present distribution of land and water, though as to what that something was we can only speculate. There were sons of God who married the daughters of men; there was an Eden with cherubim at the gates prohibiting the entrance of man; there were giants and gigantic violence and lawlessness; there were famous men who gave their names to the mythological deities of after times; and finally the flood rises to separate effect-

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by step; that desire, hope, energy may
awakened, and the reserved blessings
made their own in the way best fitted to
promote their highest happiness. But what
a great victory had been gained over the
god of this world when, notwithstanding the
fall and its tremendous issues, it should yet
be possible for a child of Adam to walk with
God!

Lo, I am with you always even unto the end of the world, says Christ to his people. If a man love me, my Father will love him, and we will come unto him, and make our abode with him. The believer, just so far as he is a believer, has companionship with God. He walks with Christ in this world and Christ with him. What are the main ideas in this walking with Christ?

1. Habitual recognition of the presence of God. If any man is in Christ, he is a new creature; all things are become new, and all things are of God. Light is not so present; for the light withdraws at night. This habit of faith is not put on in a day; but till it is put on there is need for utmost prayerfulness and vigilance and spiritual warfare.

2. Habitual confidence. The feeling that led Adam to hide among the trees, must be crucified at the cross of Christ. We must learn the art of making all manifestations of sin occasions of defeating sin, by taking it at once to Him with the pierced hands, who shows the evil of sin by his love more than ever could have been done by his wrath. Satan makes war upon our confidence, and having an ally within the gates has a fearful advantage; but this is the victory which overcometh, even our faith.

3. Perfect sincerity. Entire openness of heart. There must be absolute freedom from disguise. No plans, no wishes even, nay, no imaginations, no private album of photographs, not fully shared with him. How else can you walk with him? There must be no furloughs; no little bits of time all to yourself.

4. You must walk as Christ walked. Having the same great aims in life. Pleasing not yourself. Jealous for the honour of God. Hating sin. Sympathizing with the afflicted. Meek and lowly. Taking the lowest place. Redeeming the time. Dispensing the words of God. Seeking as far as possible to substitute the true coin of the realm for the spurious currency of this world; God's promises for man's.

5. The natural instinct of self-preservation bids us shrink from whatever would injure, whatever would pain. The Christian instinct of self-preservation leads us to cleave closely to Christ; 'to follow the Lamb whithersoever he goeth.' It may be that he shall direct his steps towards some fiery furnace, some den of lions, or to some place of ignominy; no matter, safety is with him, peril in separation from him. The path may become so narrow that there will seem to be room only for Christ and yourself; while on the heights above are men with great boulders just leaving their hands to descend upon you; darkness may gather round, and voices from the pit may seem to say that your feet are taking hold of death; no matter; Christ is your life, and you can only cling to him. The whole universe is sometimes allowed to do what it can to frighten away the believer who wishes to work with Christ; he shall be made even to hear the voice of other Christs calling to him from the right hand and from the left; but blessed is he that endureth temptation; for when tried, he shall receive the crown of life. They shall walk with me in white.

A WATCHWORD FOR THE MINISTER OF CHRIST.

(Continued from page 380.)

II. But intercession is not the only thing we have to attend to in prayer. If we stop short with it, we wrong ourselves, we wrong our cause. We must *watch in prayer* as well as intercede: we must look and wait for answers. So the apostle teaches us when he says, "Continue in prayer and *watch in the same.*" Watching in prayer implies continuance in it. Intercession and watching act and re-act on each other: they stand or fall together. Intercession for others will move us to watch for their welfare, and this watching will incite to more frequent and fervent intercession for them. If we watch we shall observe answers which else had passed unnoticed. To find that our pleadings are heard, becomes one of the greatest incentives to importunity. When we cease to watch for answers, we cease to intercede in the proper spirit.

The spirit of prayer is a spirit of dependence, a spirit of humility, a spirit of faith, a spirit of waiting, watching, hoping. There is a phrase used by Paul which is specially expressive in connection with watching in prayer: it is, "The patience of hope." We prayed for the conversion and sanctification of those whom we instructed in the ways of the Lord, and we expected an answer to our prayers; we waited and watched with deep anxiety; we looked that the vine should bring forth grapes and it brought forth wild grapes. We sat down dejected; we felt the agony of hope deferred. Courage, brother, faint not, neither grow weary, at this,—and I desire to take the counsel home to my own heart which I offer to you—faint not, neither grow weary. "If thou faint in the day of adversity, thy strength is small." Remember it is "the *patience* of hope,"—hope clung to even when often baffled, and fondly cherished when almost every ground for entertaining it seems to have passed away. Work on, pray on, hope when every hope seems crossed, watch for souls as those that must give account, and your labour will not be in vain in the Lord.

In our wrestlings with God and in our watching for results, let us not presume to prescribe ways and times and means to Him. We try a well-digested plan and find that we do not succeed by it. Our words seem as water spilled on the ground; our prayers, like ill-sped arrows, seem to miss the mark. We are disappointed and yet impatient. But let us guard against an error into which workers in the Lord's vineyard are specially liable to fall. *We are in danger of mistaking our impatience for eagerness of faith.* Our faith should be strong and eager, but let us patiently wait God's time. Remember that delay is not denial. If we wait on the Lord in faith and hope, He will not fail us. Where could you find a grander subject than this to engage poet's pen or artist's pencil: The venerable Jeremiah sitting on Sion among the blackened ruins of the once holy and beautiful house, weeping, and yet tuning his harp to the hopeful strain, "The Lord is good unto them that wait for Him." Brethren, let that song of heavenly melody, wafted across the chasm of ages, melt into our souls and let us often use it as food for thought while engaged in evangelistic work, "The Lord is good unto them that wait for Him;" and let us put with it those soul-stirring words of the Psalmist, "Wait on the Lord: be of good courage and he shall strengthen thine heart: wait I say on the Lord."

Let not the hands hang down; let not faith faint; let not hope flicker and die; watch in prayer; cherish the patience of hope; plume the wings of faith for a higher flight and a wider range. Be not weary in well-doing, for in due season we shall reap if we faint not.

There is another kind of watching that we are often urged to in the Bible, and, though it is not spoken of in the text, it may very well be referred to here. We are to watch unto prayer as well as watch in prayer. We are to watch over our own hearts, watch lest we restrain prayer before God, watch lest our devotion become a cold and formal thing, instead of a loving, conscious communion with our heavenly Father. There are times when a feeling of languor steals over the soul almost imperceptibly. Our interest in our work begins to flag. Divine truth is preached in the Christian congregation, or proclaimed in the bazaar, or taught in the school, but with diminished fervour and power. We begin to regard our work less as a privilege than as a duty. Obstacles bulk larger in our view and encouragements seem proportionally less. We come to think that this or that part of our programme may be occasionally omitted. We gradually lose heart and hope. Brethren, you must have noticed that your time of greatest despondency in regard to your work was just the time when you were least watchful in prayer. Your work wore a different aspect because you looked at it through a lens of different colour. Then you felt the meaning of that plaint in the song of Solomon, "They made me the keeper of the vineyards, but mine own vineyard have I not kept." When men

go from warmer climates to the frigid zone, they have to use larger quantities of fatty food in order to keep up the proper heat of the body. Now this land is to true piety like an ice-bound region; in our surroundings there is much to chill the spirit of holiness, and little fuel to feed the fires of devotion; and if we would sustain a healthy, vigorous, glowing piety, we must feast continually on the bread of life, and on the gospel fat things full of the marrow of redeeming love. Thus prepared for coldness and hardness, let us hie to our post with the resolution of Habbakuk in our heart, "I will stand upon my watch and set me upon the tower, and will watch to see what He will say unto me."

And in all our intercessions and in all our watching, let us remember that the ordinary rule of God's kingdom in regard to suppliants is, "According to your faith, be it unto you." Our Father's word is, "Open thy mouth wide and I will fill it." "Lord, increase our faith."

(To be continued.)

WHAT IS TRUTH?

About the midst of the feast Jesus went up into the temple. (JOHN vii. 14.) It was a year and a half since Jesus had been in Jerusalem. The people seem to have got the impression that he would come to this feast of tabernacles, and there was much excitement on the subject.

How knoweth this man letters, having never learned? (15.) The meaning is, How is this man become competent to teach, having never studied in our schools and colleges? He had not pursued the usual curriculum, had never attended the instructions of any Rabbi, had never graduated in any school of sacred law. Some therefore who could not conceive of any other door of access to the temple of divine knowledge, expressed their astonishment. That this is the purport of the question appears from the reply of Jesus: 'My doctrine (teaching) is not mine, but His that sent me.' The astonishment expressed by the Jews has often been felt by others, when some who have been taught of Christ, but have not enjoyed the ordinary advantages of education, rise up in intellectual and spiritual strength and confound all their adversaries. We are told little about the early years of Christ's life; but we are here told negatively of one important fact, that he had not attended any of the schools of the land, or been trained by any human master. It is not necessary to suppose that there was any thing supernatural in this. He grew in wisdom and in stature. Doubtless he was taught his letters in early childhood by his mother or Joseph. But the Holy Ghost was with him from the first dawning of his mental powers, inspiring him with an earnest desire to know all the revealed will of God, and with a heart to conform to all the conditions necessary to advancement in this knowledge. The schools of the Rabbis, like some of our modern schools, just obscured the divine oracles by thousandfold fanciful interpretations, and by the endeavour to make the sanctity of the word extend over all their philosophies and speculations. We have no doubt that Christ, in his human nature, remained contentedly ignorant of the rabbinical rubbish that has since swelled to so many volumes, into which a few particles of the common sense of the day have found their way.

My doctrine is not mine, but His that sent me. (16.) Some modern admirers (?) of Christ wish to make it out that his doctrine is his own, that all the credit of his teaching belongs to human nature: as we see in Newton what humanity can do in the way of penetrating the secrets of the material heavens, and in Shakespeare its power to represent human character, and in Napoleon its conquering power, so we see in Christ the supremacy of human genius shown in the apprehension and exhibition of religious truth; and so Christ becomes one more argument for self-glorification on the part of man. Nothing could show more strikingly or more painfully the self-idolatry into which man has fallen, in departing from the living God. "Why callest thou me good? there is none good save One, that is God." "I can of mine own self do nothing." It is not possible to lay the axe more unequivocally at the root of any idea, than Christ has laid it at the root of this. He repudiates with abhorrence the idea that he has come to glorify this humanity in which men glory. "Except a man be born again he cannot see the kingdom of God;" what becomes of this nature of ours in the presence of such texts? Christ wished simply to be known as the envoy of God, the representative, the image of the invisible God, that men might hear the voice of God in him, and see the character of God in him, and seeing this realize from what height and into what depth they had fallen. And if any man is hungering and thirsting after a higher life, let him read the words of Christ as the words of God himself speaking through this infallible envoy to his heart, and not read them merely, but fasten himself upon them until the life that is in them becomes his own life.

If any man will do his will, he shall know of the doctrine whether it be of God. (17.) That what I teach is the teaching of God, will be manifest to any one who has a sincere desire to do the will of God. This inability to recognize the divine character of my teaching, to recognize God's words in mine, is owing to the fact that men cling to their own will, and are not heartily desirous of having it displaced by God's will. We see then what a moral element there is in belief; how much a man's character, how much the state of his heart, has to do with it. Scepticism implies self-will and insubordination. The grand condition of all progress in the school of Christ is the state of mind that leads us to carry out all the will of God. The moral degradation always precedes the intellectual. Men have such base and false conceptions of God and of his service because they have no antecedent desire to do his will. All that is false in the religions of men is chargeable to this alienation from God, this preference of their own will to his, this preference of vice to virtue; and is not owing to any infelicity in their circumstances, cutting them off from the possibility of knowing the truth. This is what neutralizes the force of our many admirable works on the evidences of Christianity; there is not in men the real desire to do the will of God, and therefore the Spirit of truth does not show them the path that leads to the knowledge of the truth. There is a gate at the beginning of the avenue that leads to the palace of the king, and the sentry will allow none to pass except those who have this sincere desire to do the will of the sovereign. Others are not allowed even to get a distant view of the palace, and go away denying that there is any royal palace there. Blessed be the hour in which, after 11 years of unfaltering scepticism, one was moved to say: If there be a God that hears prayer and makes known his will to men, I only wish that he would make known his will to me; *whatever that will might be,* I should think it my highest privilege to do it.' Only infinite condescension could find in this ejaculation the character of prayer; but infinite love was content to accept it, and before many days the will was made known. God said, Let there be light, and there was light, and all things became new.

Or whether I speak of myself. (17.) Some affirmed that he had found out for himself the things that he taught; that it was just by virtue of his superior organization that he was able to discover these great things, and to discourse so eloquently. He was just a thinker, a philosopher, a man of genius, like the great teachers that had appeared in Greece and Italy. And there are many now-a-days who have just this idea of Christ. It was by the felicity of his intuitions he was able to speak so wisely. He is just one of those that reflect singular credit upon our race, and redeem it from the reproach that comes upon it through the ignorance and baseness of the vulgar millions.

He that speaketh of himself. (18.) That is, he that speaketh from the fountain of his own being, from his own moral and intellectual sources. Well, why not, if the springs of a man's nature were so holy as Christ's were? Well, let Christ himself pronounce on this point. 'I can of mine own self do nothing.' 'There is none good save One, God.' 'Every good and every perfect gift cometh down from above.' 'The words that I speak unto you I speak not of myself.' It is impossible to put into stronger words the contradiction of the doctrine of intuition, the representation that there was any thing meritorious in Christ's mere humanity. In fact this conception of creature merit is wholly a mistake, born of sin. God is the only wise, the only holy, the only good; and all moral and intellectual excellence is of him, and is maintained by the abiding of the soul in him, and vanishes when the heart departs from the living God and begins to glorify itself for what it finds in itself. There is no limit whatever to the measure in which God is willing to reveal his moral and intellectual perfections, through the moral and intellectual mould of those who are made in the image of God; but what there is of grace or beauty in the mental and moral qualities of one who is broken away from God, is but as the grace and beauty of a flower plucked, already vanishing. Ask the Archangel Michael if it is not so: his very name sha
answer,—Mi-ka-el, who is as God? If
been as one of your heroes, or a hero a
all, he would never have heard the
heaven saying, 'This is my beloved So
would never have been designated 'G
in the flesh, the image of the inv
What Satan supremely desired was th
be content to be one of the world's
only greater than all. To all such
vanced now-a-days in exquisitely wri
he still returns the old reply, 'Get th
Satan.'

NOTES OF A VISIT TO POO

August 1870.

(Continued from page 381.)

But to return to the mission bung
immediate locality goes by the name of
being the name of a Mahommedan sai
connected with it, and in honour of wh
ment still remains. The surrounding
scene of much carnage and bloodshed
late Mahratta wars. Not far distant is
the battle of Kirkee, where the fatal blo
to the Mahratta dynasty in Poona.
relics of the barbarities of the past,
several human sculls were dug up i
the debris from the foundation
The station thus chosen brin
into direct contact with th
Not a few military men i
powerful friends of missio
contributions for their sup
christians of a superior
intelligence and high pr
thankfulness that the re
tions on the part of the
less fettered than in for
brotherly hand to their
opinion that the propaga
the natives tends to fost
British Government has
so violent advocates as i
Church Mission has th
camp. The bungalow,
tasteful erection, has it
female orphanage in f
little to the north. Th
mony to the devoted z
the liberality of christi

Poona is favourably
about thirty miles dis
some 75 miles from the
the climate is favourabl
ate elevation of 2,000 feet
sea. I had a conversati
as cicerone to me during
the city. There is a sy
withal a rather imposing
lofty spire. I know not wh
creed of the worshippers, bu
and guide was an imperfect
common faith. He attended
gogue, and was in the habit of
and new testaments. He wa
them both. Unbelief is not t
great majority of Indians; they
ready to believe and disbeli
everything which the saheb des
infidelity is perhaps a more hope
it has at least this advantage ov
ference, that it calls into play the
on the great subject of our eternal
here we have an instance, certainly
one, but yet an instance of a profess
sists simply in a name. Let the nam
item the synagogue—what matters
creed go? Is it not, we often are tem
a lamentable fact that there has been
much dogmatism about creeds? We a
that in many places in India the error is
other way, and dogmatism in reference t
truth of any kind is apt to be uncharita
strued. To the native mind too often o
called truth is just as good as another. And
indifferentism, while it prevents sectarian divisions, leads also to much loose talking about what is generally designated denominational differences. Among all natives it is a never-ceasing wonder and reproach to Christendom that there should exist in it denominational differences. It is too often forgotten that in our limited estate of knowledge, differences of view are inevitable, and if treated in a spirit of mutual forbearance may be conducive to good. Where we have striven to acquaint ourselves to the best of our power and sought the

e of divine power to lead us into the truth, e not to get over-impatient with our still ing uncertainties, and mutual disagreements. e will be something of this more or less among hinking, earnest men, and if they are met in right spirit they will prove a mutual benefit. like to have strong resolute believers so far heir faith goes. It is the very spirit of the vr, which has so often cheered him as a lonely e from the haunts of men, in dens and caves earth, in the dark abode of his prison, at the nd on the scaffold. We have stood by the f those in our native land whose tenacity —though it cost them their lives—did yet eir example with an influence so potent inating, as to vibrate with undiminished in the breasts of our countrymen, even e present hour. Let us ever seek unity, but the unity that springs from candid and reflection as the only proper means to the nd.

ls the evening we visited, in the company f our Poona friends, what is known as l." It is a grand sight at this season. The is the city river, and though for an eam it may have little claim to be consi- eat one, yet to us it appeared to deserve t. Certainly it serves greatly to adorn y the Poona paradise. Seen from the arbutty it consists of a winding magni- n formed by the junction of two ivers, and it is perhaps to the exist- ivers that Poona owes its origin upport. But not to dogmatize till remains certain that Poona iver traversing well nigh the ndustan, and discharging its of Bengal—and we were now k, and surveying the wonders nd is a heavy mole or em- across the entire width of a reservoir for the supply lose by are the public water- r Jamsetjee Jejeebhoy, the t of the Presidency. During ankment is overflown by a ich, falling some twenty or h a deafening sound, and scene that would have Childe Harold with some of ich he gazed upon the fall ve-worn precipice. Alto- g eastern retreat, whither from the din of a heathen solitude upon the beauties urning from the Bund he ry bower, surrounded with ing walks, that all invite him spirit of the scene, a spirit in accents of peace and love. in ridge rises in front on the g from the breast of the true e peculiar sympathy with the t this point the Mula Muta is dge of 13 arches, called the Fitz in honour of the Governor of the way it is rather a remarkable cultivated Hindu had no concep- chitectural arch until instructed energetic conquerors.* Whatever lindus possess it seldom comes out practical form. It is the reign of rnament under which it serves. It gular that the love of show should be planted in the human breast, amid so rth to chasten and humble the spirit, words of scripture, to hide pride from t here it is with us and in us, waiting as usly upon the degraded savage as in the the wisest and most potent sovereigns. no act of cruelty which the passion for will not heartlessly perpetrate. It will sever oliest ties that bind us to our fellow creatures, ire the breast with the demoniac's rage. Let but rouse it, and stand in the path of its sup- ed interests and it has but one desire, which urns and scorches it continually, and it is the utter ruin and misery of its ill-fated victim. How terri- ble is the pride of the human heart! How stupen- dous the gracious power which subdues and humbles it!—*(To be continued.)*

* An arch having a keystone is what is here referred to. A friend reminds us that monolithic arches are found in the sculptured caves of this country; and adds: "When the Mohammedans came to India the Hindus used the dome everywhere, and the arch prin- cipally (perhaps only) for ornament; the Mussulmans revived its employment as almost their sole contri- vance for support."

Epitome of News.

Saturday, January 28, 1871.

—In ten years there have been 4,662 insolvencies in Bombay. One would be curious to know the number of those who have not failed.

—The Nassick dacoity case has terminated in the conviction of twelve of the dacoits, and their sentence to transportation for life. The Nassick police are now investigating another case of gang robbery.

Monday, January 30.

—*Overland Mail*, January 6: The German bank- ers who subscribed to the French loan have been sentenced to terms of imprisonment varying from two years to three months.—By the new Minister- ial arrangements, Mr. Chichester Fortescue will occupy Mr. Bright's post at the Board of Trade; the Marquis of Hartington takes the Chief Secre- taryship for Ireland; Mr. Monsell becomes Post- master-General without a seat in the Cabinet.—The 1856 Treaty Conference is postponed.—M. Jules Favre refuses the offer of safe conduct through the Prussian lines to attend it. He says he knows nothing of the Conference.—Marshal Prim has died of his wounds. The assassination of the chief statesman of Spain is considered a great European loss.—The new King Amadeus entered Madrid on January 2: in token of public grief for the Marshal the triumphal arches were removed, but the young monarch was received with popular rejoicings.— New Cabinets have been formed in Spain and Hol- land. In the former Marshal Serrano is president. —The Irish Church Establishment, under the Act of 1869, ceased to exist on January 1, 1871.—The announcement by telegraph of the fatal accident to Sir Henry Durand has been received with the deepest regret by Anglo-Indians.—Amongst the deaths recorded this week are:—Lord Walsingham; Lord H. Bentinck; Lord F. Paulet, C.B.; Lord de Blaquière; Sir H. O. R. Chamberlain, late 23rd Regt.; Major C. Mackenzie, R. E.; Major J. T. Tovey, Bengal Staff Corps; Dr. Speedy, 46th Regt.; Mr. H. Unwin, late Bengal Civil Service; and Mr. C. B. Douglas, H. M.'s Indian Customs.— The moving bog near Castlerea continues to excite apprehension. There is fear that the town may be destroyed if the efforts to arrest the march of the bog are not successful. Numbers of labourers are employed to prevent such a catastrophe. A goodly area of the upland has been covered, and some houses and farms, with the crop of the late harvest, literally destroyed. The mass of peat and mud has spread over a course of some miles, covering, it is computed, between 2,000 and 3,000 acres.—A son of the late Abraham Lincoln is being educated in a private school at Tulse Hill. Mrs. Lincoln has taken up her residence in this coun- try.—It is reported that Miss E. Garrett, M.D., member of the London School Board, will shortly be married to Mr. James G. S. Anderson, of Lon- don and Morpeth. This gentleman took an active part in Miss Garrett's election.—What heroism is is represented by the fact that during the year which has just closed 503 lives were rescued by the life- boats of the National Institution, and twenty-one vessels were saved from destruction! Rewards, it seems, were granted for saving 271 lives by fishing and other boats not connected with the organisa- tion.—Though nearly 150,000 skaters visited the London parks on Sunday, there were no immer- sions.—The Rev. R. H. Baynes, vicar of St. Michael's, Coventry, has withdrawn his acceptance of the ap- pointment to the Bishopric of Madagascar.—Some of the Church papers state Dr. Pusey is founding a new community of Anglican nuns, who are to be entirely clad in habits of pure and spotless white.— When the party despatched to Oran to observe the eclipse reached their destination, they found that M. Janssen, so distinguished by his spectroscopic observations of the red flames in 1868 in India, had arrived, having escaped from Paris with his instruments in a balloon.—*Blackwood* contains, under the title "The Two Systems," a comparison of the Prussian military organisation with our own. Why we have to pay fifteen millions a year to keep up a practically useless machine, while seven millions suffice in Prussia to render 800,000 troops available, is the knotty point left for anybody to answer who can.—*The Family Treasury*—The departure for Australia of Mr. Cameron, the originator and conductor of this excellent maga- zine, has necessitated the first change—not of its management, but of its manager. The Rev. W. Arnot, the author of the well-known "Laws from Heaven for Life on Earth," and many other works, is now the editor.—Marshal Prim has succumbed to the wounds he received at the hands of the assassins on Dec. 28, and the event has filled Madrid with horror. He retained consciousness to the last. When made aware of the rapid ap- proach of death, he bade "adieu" to his friends composedly. He died about nine o'clock on De- cember 30. The funeral of Marshal Prim was celebrated on January 1, when a large concourse of people were present. Perfect order prevailed.— King Amadeus made his entry into Madrid amid great enthusiasm on January 2. The King arrived at 1-45 P.M., and immediately proceeded to the Church of Atocha, where the remains of Marshal Prim had been deposited. He then went to the Cortes, where the Regent delivered a speech, in the course of which he said that the task of the revolution was at an end, having succeeded in establishing a monarchy based upon democratic institutions. The King took the oaths to the Con- stitution in a very firm voice.—On December 31 King Victor Emmanuel arrived at Rome. He was received by all the public authorities of the city, which was immediately illuminated. The crowd was loud in its applause, and called for the King to appear on the balcony of the Quirinal. The King left on January 1 amid enthusiastic demonstrations. His Majesty gave 200,000 fr. to be distributed for charitable purposes, and he begged the Municipality to devote to similar objects the money which had been set apart for festivities in his honour.—The King on reaching Rome sent a letter to the Pope, announcing his arrival. Colonel Spinola, the bearer of a letter to this effect, was very cordially received by Cardinal Antonelli.—A Berlin telegram says it is certain that a portion of France will remain occupied for some time after the restoration of peace. French prisoners are being sent to Metz, which is regarded as a German fortress. Fresh works are being erected at Sedan.—A correspon- dent in Paris says that owing to the intense severity of the weather no fewer than fifty sentinels have been frozen to death at the outposts, and that there are more than 1,200 cases of severe frost-bite in the military hospitals, many of which cases are likely to prove fatal. The sufferings of the people are also very great. Typhoid fever is on the in- crease, especially among the families from the suburbs, who are huddled together in close rooms amid a stifling atmosphere that breeds pestilence. There had been 172 deaths from bronchitis in the previous week, and 147 from pneumonia. Fuel was running short. There was no coal, and the supply of firewood was so small that it had been resolved to cut down all the trees in and about the city. But little other food was left than bread and horseflesh.

—The Free Church Presbytery of Edinburgh have expressed their mind regarding Mr. Glad- stone's letter to Mr. Dease, Nov. 30, 1870, as follows: "The Presbytery most emphatically and solemnly protest against the doctrine or opinion that the rulers of this Protestant country may or ought to charge themselves with taking any concern about the dignity, freedom, or independence of the Pope—, even on the ground of there being so many in the country willing to own his spiritual supremacy—a supremacy which has never hitherto been asserted on behalf of Rome without a claim to interfere in temporal matters, and has never yet been ac- knowledged, even in Roman Catholic States, without a jealous watch upon the claim."

—Major M. W. Carr, of the Madras Army, who was lost in the *General Outram*, was, a Madras contemporary informs us, deservedly popular in Madras society, especially among the more religious section of it, by whom he was very highly esteemed.

—A Russian line of steamers is at once to be put on the Odessa and China line, *viâ* the Suez Canal.

—*The Times of India* says that the Asscerees have attacked in such force the Turkish garrisons in the Red Sea that the Sultan is sending 10,000 troops to the assistance of the latter.

—Same: "We are surprised to learn that the rate charged in London for messages transmitted to India has been considerably more than doubled! For 10 words £3, and for 20 words £4, is now the sum demanded."

—A correspondent of the same at Bushire ex- plains why he did not write by the previous Mail. He took his Christmas dinner with Colonel Pelly, Political Resident, and drank so much champagne as to be unfitted for writing.

—*Bombay Gazette:* "It is over. The hugest siege of modern times has come to an end. Paris has capitulated, and an armistice, to take effect throughout France, has been signed at Versailles. In six months and a half from the declaration of

war we arrive at a result long foreseen as inevitable by those who used their judgment and distrusted their feelings. That many of the English journals allowed their wishes and foregone conclusions to govern their judgment has been but too apparent. Public writers of great ability have written about this gigantic struggle, just as public writers of great ability wrote about the events of the Secession War, maintaining to the end the proposition that the more a nation is beaten the stronger it becomes, and the more likely to secure a final triumph. It is a lamentable example of the very slight influence exercised by experience, and a singular proof of the rarity of sober judgment among our public teachers. Let us assume that all—it was undoubtedly the case with some—were hurried away on the flood tide of generous sympathies with the vanquished, and never recovered control of their course."

—The *Star of India* quotes from our columns a letter in which some anonymous party accuses us of partiality in regard to the war, but neglects to quote our reply. This is impartiality, we suppose.

—*Times of India:* "There has been a secession to *Mons Sacer* at Rutlam, a populous city in Western Malwa; most of the shops and shroffs' offices have been closed; and thousands of people have actually left the place and have been lying out in the open air for nearly a month. The occasion of the secession is that the people feel themselves over-taxed by the Native Superintendent."

—Syed Toorkee is said to have taken Summud, and to be marching on Muttrah and Muscat. Muttrah is 2½ miles from Muscat.

—Reuter's Express; Melbourne, Jan. 3: The Victoria Parliament was prorogued on the 29th December preparatory to a dissolution. Amongst the most important measures passed during the season were the Insolvency Act, the Publicans Act, and Payment of Members Act. It is expected that Parliament will be dissolved immediately. A large number of candidates are offering for the ensuing elections.

The Education Bill providing for secular and compulsory education has been laid before Parliament.

—Sydney, Dec. 31: In New South Wales, Sir James Martin has formed a Ministry by a coalition with Mr. Robertson and Mr. C. Cowper. The new Agent, General Sir Charles Nicholson, and Sir Daniel Cooper, have been appointed Commissioners for New South Wales at the London Exhibition. The South Australian Land Bill has passed. 600 miles of the Overland Telegraph to Port Darwin will be completed by the beginning of September. In New Zealand some uneasiness has been caused by the murder of Mr. Todd, a Government land surveyor, which, it is feared, may prove the commencement of further difficulties. The first elective Council of Western Australia has commenced its sittings.

—*Straits' Times:* The telegraph cables between this and Madras, and also the Java cable, continue to work well.

—Mr. Mulock of Tanna has succeeded in killing a number of tigers near the Vehar lake.

—The prosecution have withdrawn the charge against Mr. A. C. Moore.

—The early publication of the following work, in Madras, is announced: "A Classical Dictionary of India, illustrative of the Mythology, Philosophy, Literature, Antiquities, Arts, Manners, Customs, &c., of the Hindus, by John Garrett, Director of Public Instruction in Mysore, and Editor of several works in Sanskrit and Canarese."

—An outbreak of the Looshais on the Cachar frontier, is announced. The *Englishman* says: "A series of attacks has been made simultaneously in Chittagong, Sylhet, Tipperah, Cachar, and Munipore, in which some people have been killed, and villages destroyed. The gardens of Alexandrapore and Kalleecherra, beyond the Hylakandy Valley, and in very exposed situations, have been attacked. Mr. Bagshawe, of Kalleecherra, succeeded in beating the raiders back; but the Alexandrapore factory was burnt, and Mr. Winchester, who was staying with the manager, killed."

—It is said that Mr. Brassey, the great railway contractor, died worth about nine millions sterling.

—Of Newman Hall's "Come to Jesus," the enormous number of 1,300,000 copies have been put in circulation.

Tuesday, January 31.

—The *Indian Mirror* reports that at 6 P.M. on Tuesday (Jan. 24) a brutal and most cowardly assault was committed on the person of Mr. Vaughan, the well-known missionary of the Church Missionary Society, in front of the Calcutta University building. It would seem that "as Mr. Vaughan was preaching, in company with a native catechist, in the College Street, a gang of about a dozen half-drunk young men, evidently belonging to the class whom we described of late as represented by the typical Thunda Ghose, suddenly snatched the reverend gentleman's walking-stick from behind, and began to insult him, and strike him in the most cruel manner. Attacked on all sides, and finding resistance useless, he ran away, and took shelter in the house of Baboo Shama Churn Dey, in the neighbourhood. No policemen were on the spot; and when three constables did come, the young men, true to the instinct of all cowards, beat a precipitate retreat. We hope the wretches will soon be found out, and a severe example be made of them by the magistrate of police. We are glad to learn that Brahmo gentlemen who were at hand, and who have reported to us this painful case, rendered as much assistance to Mr. Vaughan as was possible under the circumstances."

—With regard to the fighting on the 23rd ult., King William telegraphed to the Queen:—"In reply to your question, the 8th Corps lost on the 23rd of December one officer killed and twenty-eight wounded. Among the latter was a Protestant clergyman. Seventy-nine men were killed and 598 wounded. Thus, God be praised, the loss was moderate, considering the severity of the action."

—*Star of India:* "We are glad to hear that another of the missing passengers of the *General Outram*, a native of Madras, has been picked up near Vingorla."

Wednesday, February 1.

—*Madras Mail:* "Major Carr (lost in the *Outram*) was a bachelor. His attainments as a linguist were very extraordinary. He was thoroughly master of Telugu and Hindustani, and had besides a very considerable acquaintance with other Oriental languages. His literary work, too, was most careful and exact, as his 'Telugu Proverbs' prove."

At the meeting of the Madras Tract Society the Chairman "alluded to the loss the Society had sustained by the death of Major M. W. Carr, who was a Member of the Hindustani Revision Committee, and during his connection had rendered valuable assistance in revising several Mahomedan religious tracts."

—With reference to the death of Mr. Walter, at Bearwood, the *Lancet* says: "The mode of death in these cases must be either by syncope or asphyxia. It may be that cramp of the respiratory muscles occurs, and by forcing out the air contained in the lungs renders the body specifically heavier than water. It may be that the fatigue caused by the violent exertion of swimming produces syncope. Or, lastly, the continued exposure to water of a low temperature, by chilling the surface previously heated by the exertion of skating, may cause a congestion of blood-vessels about the brain and spinal cord, producing paralysis of the nerves concerned in the respiratory acts, and consequent asphyxia."

The first cause stated is, we think, the most common one. Men tax their presence of mind and coolness, and thus respiration is interfered with.

Thursday, February 2.

—*Times of India:* "One thing is certain, namely, that Russia means to have a large Black Sea fleet again, and that those who say nay will have to enforce their prohibition, if they wish it to be effective, with ship-cannon and bayonet and rifle. Already it appears she has been preparing the way for the formation of this fleet, by the construction of a magnificent harbour at Poti, on the south-eastern shore of that sea. It is to this port that the eyes of many have been turned, who have mapped out in their imagination the most suitable pathways for trade and travel between India and Europe. Already a railway has been commenced which is to connect Poti with Tiflis and the Caspian Sea, and thus communication will be established with those new conquests of Russia which have caused such a tremor in India, or rather in certain parts of it. Lying only a few miles from the Turkish frontier, this harbour, when duly fortified, and sheltering the fleet which Russia seems determined to build, with or without the sanction of the Conference, will also be a standing menace to the Ottoman Empire, capable of sending forth at any moment the wherewithal to repeat, if possible, the tragedy of Sinope."

—Ten dacoits were taken in the Poona districts; *eight of them died of cholera* and two turned Queen's evidence. The *Times of India* says: "It is a remarkable that the eight incorrigibles shou die of epidemic disease, while the repentant o who were sensible enough to subserve the end justice, have been spared, though doubtless expo to the same vitiated atmosphere that proved fa to their brethren in crime." And there were other cases of cholera in the neighbourhood!

—*Bombay Gazette:* "As was to be anticip the surrender of Paris was preceded by in disorder. It was on the 24th of January t Jules Favre went on his first melancholy j to Versailles. It was on or before the 23 cording to the Bordeaux news, that a riotou armed assemblage appeared before the H Ville. There can be little doubt, but that th of the riot was the rumour that the Gover intended to treat, a rumour which led the sive 'Republicans,' as they are called, m probably, the *enragés*, to make a second e possess themselves of power. On the firs sion, early in the siege, it was M. Ernes who brought up the National Guard and General Trochu and his colleagues. A time the National Guard has saved P prolonged internal war, showing that if t not fight outside, they were able to fight capital, and again decide what should a not be. According to the Bordeaux n had been restored on the 23rd, the day t sailed; and on the 24th M. Favre wen sailles and made his first offer. Fi wards the capitulation and the signed, and on the 29th of Janua and eighty days after the captu the German troops were in p forts round Paris."

—A Parsee, once employed an idiot Parsee boy, persuad of the boy that there was a s could heal the boy, and then 121 expenses incurred. Judg nonsuited the plaintiff.

Friday, Febr

—*Times of India:* "A f of Her Majesty the Que Bombay about six months a being put up in the open sp new Post Office buildings, is a gift to Bombay from Gaekwar, and has cost upw of rupees. A native conte Highness Mulhar Rao, th tends to be present at the in

—Deaths last week, 330.

—*Madras Times:* "The having objected to the employ in one of the presidency ch was referred to the Metropoli with his Brother of Bombay, t celebration of the Holy Commu

—The news from Cachar (rema *man*) is eminently unsatisfactor were really repulsed from the Mou with a loss of a hundred killed a even half that number, their sub upon Daly's rear-guard shows a deg and obstinacy indicative of some object than heads. The police and spot are evidently unable to make the raiders, and the prolonged abs from Mr. Edgar furnishes ground for Mr. Burland, who had gone on some advance of Mr. Edgar, has also not be In addition to the outrages already r understand that a Kooki village east of Puldah has been reported as cut up, and Looshais have attacked and dispersed the on the Singla river, killing five men.

—The Vingorla Rock light-house was s damaged by the cyclone of the 16th ult.

—*Star of India:* "On Wednesday evenin Theodore Cooke, Principal of the Poona Engineering College, delivered a very interes and instructive lecture on Electricity, at the S soon Mechanics' Institute. There was a larg audience."

THE HOLY SCRIPTURES ALONE SAVING.

Extract from a Sermon by the Rev. Jas. Stevenson Blackwood, D.D., LL.D., Vicar of Middleton Tyas, Yorkshire.

Men and brethren, it would be wilful blindness to close our eyes to the fact that in our day two giant errors have, indeed, been waging inveterate war against pure Evangelic truth, and assailing

ivine foundations of our faith and hope. On ne hand, Infidel presumption, honouring itself proudly with the title of "Rationalism," repro- es the religion of the Sadducee; depreciates d, exalts humanity, makes light of the evil of abrogates the Divine Atonement, despises the iptures of God, and even casts dismal doubts man's immortality. On the other hand, re- Ritualism would restore the dark ages of eathen history, and quench once more that light the pure Scriptures unfolded by the ation had caused to shine upon the long-be- world. This system—at first coming in r pretensions of comely order and reveren- otion, but soon degenerating, and some- ain and childish, sometimes superstitious velling, sometimes meretricious and idola- appeals to the senses, to the fears, to the tive faculties, but shuns both the light of truth and the encounter of a sound and logic. The fables of a bodily apostolical , of priestly power and authority, and of lly conveyed sacramental grace, compose tions of this anti-Christian structure. oid these houses built upon the sand, sure to perish, and whose fall shall be t us cleave to the Rock, and call to more that grand old maxim, "*The Bible, ble only, is the religion of Protestants.*" ammer of God. Here is the sword of hrist, and Christ only, is the sinner's Bible, and the Bible only, reveals d faith only, receives, holds fast, Christ of the Bible, and in Him and everlasting salvation. vation" implies not wisdom , it is necessary that regard uth of Revelation, and not rite portion of it. There is on of the faith. Some mi- e eye can shut out the ex- commandment of God in Scripture is given by in- profitable for all needful Devil tempted Christ, he n;" but our blessed Lord gain." It is God's whole fies wholly. No genuine but by that doctrine which : and that doctrine, if re- nce general holiness of life oul. To recur to a former lted gold or silver is cast run into, and fill up and e, and must be impressed and feature of that stamp, come out with a faulty, im- erscription of the monarch. ntirely into the perfect mould would have transferred to and glorious image of Christ. the perfect law of liberty, and looking therein, if you would, how to correct your faulty spi- become adorned with the like- that was in Christ Jesus. That ind—can best be described, per- centrating word, Love! God is o dwelleth in love dwelleth in God . Conversing most deeply with ures, you shall find yourself con- timately with Essential Love. And from above—pure, peaceable, gentle, e entreated, full of mercy and good partiality and without hypocrisy— h those Holy Scriptures, descend newed and sanctified soul, clothing it truest glory, with the moral, intellec- piritual beauty of a child of God—the oly and happy immortality.

it suggested that if the Holy Scriptures d thus powerful to regenerate, illuminate, , and save, they have as yet accomplished ich? Ignorance, and sin, and sorrow fill rld; vanity and vice divide it ordinarily be- n them; wanton wickedness and ruthless war uge yet the earth with blood, and in a few months ruin the fruit of ages of peaceful industry. The answer, however, is not far to seek. Men do not believe, and do not obey the Truth of God. As it was with the Incarnate Word, so is it with the written Word, "The light shineth in darkness, and the darkness comprehended it not." The blessing is promised only to faith; and men must be not forgetful hearers only, but doers of the word also, if they would enjoy it. Nor can the unbelief of some make of none effect the faith of others. Moreover, we have prophetical glimpses of a coming day, when that Man of Sin and Son of Perdition, with all his corrupt and fallacious contrivance, that monster caricature and nuisance of the Church of Christ, shall be finally abated; and thereafter wars shall cease to the end of the world, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. Meanwhile to the individual believer the reward of his faith is present in time, and is sure for eternity.

A GOOD WORK WELL DONE.

We shall tell our readers without preface a little story which seems to us to contain a very marvellous spiritual *fact*, which made us as we read it feel, as one seldom can be made to feel, what a real force, explain it as you will, there is in prayer. If it, and what little more we shall add from the same source commend the little book which lies before us, and the good work of which it is a very simple and pathetic record, it will be well. A certain Mrs. V., living in Brighton, has devoted herself, for some years past, to the work of reclaiming the fallen women. She has always found, as indeed one would expect, a special difficulty with the base creatures who make their living out of the shame of these women. On one such Mrs. V. had tried all her persuasions, it seemed, in vain. At last the woman sought her. She would abandon, she said, her evil trade, but there was a difficulty in the lease of her house. "I can't be better while I live in that house," were her words; and the lease had still several years to run, nor had she any hope that her landlord would release her. The next day Mrs. V. went to him; he was a respectable butcher. She told him the whole story. Would he cancel the lease? The man would not hear of such a thing. The woman always paid her rent. It was no matter of his for what she used the house. Would he like to see his own daughters in the house? was Mrs. V.'s next question. It moved him, but without changing his purpose, in which, we are told, his wife acquiesced. At last she asked the two to kneel down with her, and pray that God would guide them to what was best to be done. To that they had no objection. "So she knelt down and uttered an earnest cry that God would do what her words had no power to do," and then took her leave full sorely discouraged. Late that same evening the butcher came to her. He had thought the matter over. He could not forget what she had said about his daughters. In short, he would cancel the lease. So the woman was set free to earn an honest livelihood. "And a great change passed, too," we are told, "over the butcher." He shut his shop on the Sunday and went regularly to Church with his family,—matters, which, whatever their intrinsic importance, were, anyhow, recognition of a spiritual life, in the reality of which the man probably believed for the first time when he saw Mrs. V. go down on her knees.

How few, one cannot but think, as one reads the story, of persons really, even fervently, pious, would venture to do such a thing. To pray by the bedsides of the sick or dying, that is possible enough, but to go down upon one's knees in the parlour of a "respectable butcher," possibly of one's own butcher, and to pray for guidance, not on some high subject which would dignify the action, but on some vulgar matter of pounds, shillings, and pence,—the idea is even ludicrously distasteful. Not a few would have shirked all interference. "What right had they to ask such a sacrifice of another man?" A wealthy man, with a conscience pricking him in the matter, would have found a solution of the difficulty in paying for the remainder of the lease out of his own pocket, would have saved the woman, but left our friend the butcher wholly unregenerate, hoping to get such another tenant for his house, and such another philanthropist to buy her lease. For we hold the effect upon the butcher to have been quite as valuable as the rest of Mrs. V.'s work. Most of us, if we had ever found our way into the man's parlour, would have lost our temper, called him, and not very unjustly, every hard name that we could think of, and, in all probability left him much harder, and more selfish, and generally all the worse for our meddling. Shyness, the horror of what seems bad taste, the shrinking from all display of religious feeling, would be insurmountable obstacles to our taking the one effective way. So at least, we account for it to ourselves. But the real obstacle, after all, is the want of faith. It is impossible to conceive that a man who actually believed that God could be spoken to, would listen if He were spoken to, should feel shy, or consider for a moment whether what he was saying was in good taste or no, or what other people would think about his saying it. It was exactly this simple downright conviction of one who heard her quite as really as the butcher heard her, that Mrs. V. possessed, and that removed mountains for her. We say the conviction, the faith, removed them, so inveterate is the habit of attributing such results to secondary causes. But why should we not simply say, that God removed them? If He exists at all, it is far easier to believe that such a power should dwell in Him, and be exercised by Him, than that it should belong to some particular condition of this or that human mind. And in this case, as it happens, we get free from some of the speculative difficulties that beset the subject of prayer. If we are ever to pray at all, it must be that God may move our own wills or the wills of those about us to good.

Some other particulars which we read about Mrs. V.'s methods of proceeding very much increase our interest in her and her work. The strong enthusiasm which can make a lady fall down on her knees and pray under such circumstances as we have described would not improbably, one would think, be wanting in discretion and judgment. It might be apt, for instance, to encourage the exhibition of vehement religious feelings in those whom it was seeking to reform. To such exhibitions the unhappy subjects of Mrs. V.'s care are peculiarly liable. "A single, earnest, and rather sensational address to them on the Prodigal Son, or some moving portion of Scripture, with some allusion to their mothers and their early homes, is enough to throw them into an agony of uncontrollable weeping." We cannot do better than continue the quotation, because it expresses with admirable force a very valuable truth, and one which, in the very natural desire for manifest results, those who devote themselves to such work often forget. You want penitence in these poor creatures, and so you feel disposed to rejoice in the signs of penitence. "But what have you gained? You have only ministered to the very want of self-control which has been one of the great sources of all their misery." Nor can we forbear to give the very vigorous homely image in which we probably have one of Mrs. V.'s own utterances on the subject. "Satan knows well enough, that just as a pot boiling over, for all the noise it makes, will end in putting out the fire, and half emptying itself, so if he can but get a young convert to boil over into much talk, loud professions, and preaching to others, before he can well stand himself; above all, if he can get him to boil over in his own estimation, and fancy himself something wonderful, he will soon cool down, and be left half empty with the fire gone out,"—words of wisdom, indeed, to which many persons of the most admirable motives and zeal might profitably take heed. Every glimpse that we get of Mrs. V.'s management seems of a piece with this practical wisdom. There is one rule, for instance, which sounds harsh, but which a little reflection shows to be perfectly right. A girl who leaves the Home to go back to evil ways is not received into it again; other means are taken to help her if she comes again to a better mind, but *that* privilege she is held to have forfeited. It is said with perfect truth that the rule of repeated forgiveness cannot practically answer. "Surely we cannot learn too early, or keep in mind too steadily, that justice is the backbone of mercy, and that the most merciless thing you can do in the whole world is to make sin easy to the sinner." One exception is made to this rule, and proves it certainly admirably well, according to the genuine meaning of that proverb. This is the case when the girl has been put into prison. That is held to be punishment enough, in fact, to have vindicated the same law which the exclusion is intended to vindicate. If any of our readers should be disposed to think Mrs. V. a little stern, let them look at another phase of her character,—read, for instance, how she hears of a woman who had attempted sucide, finds her in a miserable lodging, resolves to put her in the way of earning an honest livelihood, and begins by hiring a room for her, giving to the friend who is entrusted with this part of the business these special injunctions:—"I want you to hire a room with a nice sunny aspect, and get some flower-pots put in the window. *Mind, the plants must be in full flower.*" In the same spirit she makes all the domestic arrangements of the Home as cheerful as possible, avoids clothing her charges in anything like a penitential garb, delights and not a little surprises them by giving them well-fitting and becoming dress, and specially wins their hearts by allowing them to wear stays. Every page is full of such proofs of sagacity and kindness.

One learns with regret rather than surprise that Mrs. V. finds this work of hers very exhausting. The task of raising funds for the support of the institution is especially burdensome. Of this, at

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least, she could be relieved. Any one who will help to set her free from "serving tables" for the divine work of saving human souls may feel sure that his gift will be well bestowed. Mrs. V.'s direction is,—The Home, Albion Hill, Brighton. *The Spectator.*

Miscellany.

—*New York Observer;* The Fulton Street Prayer Meeting: "Times of refreshing from the presence of the Lord are coming," said a gentleman, quickly rising to speak. "I have just come from one of the most remarkable revivals of this or any other country—in Baltimore, in a church over which Rev. Mr. Inskip is pastor. It began in a still, quiet way, without noise or sensation. It commenced with the church on their formal adoption of these three Scripture promises as the basis of their faith and prayer:

"'All things whatsoever ye shall ask in prayer, believing, ye shall receive.'

"'Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.'

"'Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven.'

"These promises were made the basis of exposition by the pastor, who earnestly urged them upon the church as the basis of union in prayer. They were formally adopted. And thus the church set about their work. And no sooner did their work begin, than they found many impenitent sinners were awakened and inquiring what they should do to be saved. The revival has gone on with great power. About 300 have been hopefully converted. One thing remarkable about these conversions is that 290 of them were of persons who had made specific requests in writing for the prayers of the people of God, and they were made the subjects of specific prayer. When cases for prayer were presented, the church remembered the promises of God, and made them their plea at the throne of grace, in behalf of these awakened, anxious souls, and their immediate conversion. These great and precious promises were the basis of their action. They believed that they should receive the outpouring of the Holy Spirit if they prayed for it, and while yet asking they were receiving. The requests for prayer were the fruit of the Spirit, and were proofs that God answered their prayers. The very reading of the requests to be prayed for inspired and encouraged the prayers of the church. Why should we not have such faith and prayer in all our churches? Why not? What hinders?"

TELEGRAPHIC NEWS.

Bordeaux, Jan. 25th: It is reported that Count Bismarck has positively refused a safe conduct in order to allow M. Jules Favre to attend the Conference. In consequence of this refusal, the French Government will regard as null any resolutions for modifying existing Treaties.

London, 26th: No confirmation has yet been received of the announcement made by the *Times*, that M. Jules Favre had proposed terms for the capitulation of Paris.—It is the general opinion that the capitulation of Paris is imminent, and that the war cannot long continue after the capitulation takes place.—Bread is now issued in rations in Paris, and serious disturbances are anticipated. The population are becoming very excited. —General Chanzy's Army has retreated in great disorder to Rennes.

27th: The Army of the Loire is being pursued by Prince Frederick Charles, who has crossed General Chanzy's Corps returning from Laval, where his Army was being reorganised.—After nine days' bombardment, Longwy has capitulated, the Germans capturing 4,000 prisoners and 200 guns.—M. Picard has received a safe conduct to join M. Favre at Versailles.—It is reported that the negotiations said to be taking place refer more to a general peace than to the mere surrender of Paris. —General Manteuffel has got to the rear of General Bourbaki by crossing the river Doubs.—It is officially announced that M. Favre returned to Paris yesterday. He returns to Versailles to-day with an officer to arrange for the capitulation of the city.—No firing has taken place since midnight.

28th: The *Times* states that M. Jules Favre returned to Versailles on Friday morning with General Beaufort and that an armistice was agreed to and extended immediately throughout France. Paris is agitated.—A note from Chislehurst contradicts the assertion that the Empress Eugenie has accepted terms of peace said to have been proposed by Prussia.

Versailles, 28th: The capitulation of all the Paris Forts and an armistice of three weeks have been signed. —The Army of Paris remain prisoners of war in the Capital.

Bourdeaux, 28th: Balloon news received here from Paris, dated the 23rd instant, states that great disturbances and fighting had taken place at the Hotel de Ville between the National Guards and the Republicans, in which five were killed and eighteen wounded. Order has been restored.

Berlin, 29th: (To Consul Gumpert.) The Chancellor of the Empire, Count Bismarck, and Monsieur Jules Favre have signed the capitulation of all the forts of Paris, and an armistice of three weeks on land and at sea.—The Army of Paris remains in the city as prisoners of war.

London, 30th: It is reported that M. Gambetta has resigned.—Salins and Pont Roide have been occupied by the Germans.—General Bourbaki has attempted to commit suicide and is not expected to recover. His army is in a critical position along the Swiss Frontier.—The Germans are advancing against Pontarlier and Monteau.—All the Paris forts surrendered on Sunday.—Communication with Paris is temporarily restricted, but the revictualling is allowed. The city remains invested.—All the army is to be given up except the National Guards and one division (sic).—The armies in the field are to retain possession of the country they occupy.—Paris is to pay a war contribution of 200 million francs. —The Constituent Assembly has been convoked for the 15th of February at Bordeaux.

Bordeaux, February 1st: M. Gambetta has telegraphed to M. Jules Favre, complaining of the briefness of the explanations furnished regarding the Treaty concluded at Versailles, and claims particulars regarding the state and fate of Paris. He says that the Municipal Council at Bordeaux protests against any peace not completely honourable, and prays the delegation at Bordeaux to keep in readiness to continue the War.—M. Gambetta has also issued a proclamation wherein he says that France should counteract the calculations of Prussia, who counts on the Armistice to enervate the French armies, and declares that the French should take advantage of the Armistice to organise more than ever the means of defence and of carrying on the War, and of establishing a National Republican Chamber, willing to accept only an honourable peace.

PASSENGERS SAILED.

Per P. and O. S. S. *Baroda, January 28th:*

For Southampton.—Major and Mrs. Graham, child, and ayah; Mr. Vaughan, Miss Pogson and European maid servant, Mr. J. H. Perrins, Mrs. Drewett, Mr. J. Drewett, Mr. J. French, Colonel Cannon, Captain Sinclair, Staff Surgeon Major Cogan.

For Brindisi.—Dr. W. Thompson, Mr. Pemberton.

For Suez.—Mr. Yarworth Jones, Mr. F. Moray Pringle, Mrs. Freeland, Mr. P. Hall, Dr. A. S. Roberts.

For Aden.—Mr. William Potter.

PASSENGERS ARRIVED.

Per *Delhi, January 29th:*

From Suez.—Capt. and Mrs. Brown.

From Brindisi.—Mr. and Mrs. Bird, Col. and Mrs. Taylor and child, Capt. and Mrs. McDougall and infant, Dr. MacRamara, Mr. C. C. Bancroft, Mr. McGowan, Mr. Sheriff, Col. McBean.

From Southampton.—Mr. F. Briffault, Captain and Mrs. Home and infant, Mr. B. Newman, Mr. T. Viner, Mr. J. Perkins, Mr. E. Raven, Mr. R. Attwood, Mr. W. Anderson, Mr. W. Spencer, Mr. H. Rogers, Mr. Nowrojee Furdoonjee, Col. Maclean, Col. and Mrs. Unwin, Miss Unwin, Mr. and Mrs. Lawrence, and 2 infants, Major Simpson, Mr. Latham, Lieut. Marshall, Mrs. Blair, Col. Heming, Mr. Blaikie, Mr. Eyears, Mr. Remington, Mr. and Mrs. Woolley, Mr. E. A. Woolley, Mr. M. Tighe, Mr. and Mrs. Darragh and infant, Mr. C. McCally, Mr. Knox, Mr. Woods, and Mr. Keating.

DOMESTIC OCCURRENCES.

BIRTHS.

THEOPHILUS—Feb. 2nd, at Bombay, the wife of Mr. Timothy Theophilus, Clerk Tract and Book Society, of a daughter.

DALZIEL—At Nagpore, Jan. 22nd, the wife of Mr. John Dalziel, F. C. Mission, of a daughter.

MARRIAGE.

STORMONT-SLADE—Jan. 26th, at Malabar Hill, by the Rev. J. Paton, Alexander Stormont, Esq., Superintendent Cotton Experiments, Broach, to Miss Ruth Slade, of Caleshill, Herts, England.

DEATHS.

OGILVIE—Jan. 25th, at Penang, the Rev. James Ogilvie, Principal of the General Assembly's Institution, Calcutta.

WARE—Jan. 29th, at No. 8, Tardeo Road, Mrs. Anne W[illegible] aged 41 years.

Advertisements.

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